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ASHLAND, Ohio, Nov. 21, 1888.

The Breaking of Bread.

J. F. M. desires an explanation of Acts 20: 7, 11, and Luke 24: 30. Breaking of bread is mentioned in both chapters. Advocates of other religious practices have been charging the brother with a failure to keep all the commandments, and he therefore desires to know whether there is a command in the scriptures alluded to.

To be honest, we frankly admit that there is something about the subject that we do not fully comprehend; and for the purpose of a liberal investigation, the distinctive doctrines on the Supper will not here be held as weakened or strengthened by what may be said. Often men who are investigating a subject, couple it with some doctrine of the church, and always keep an eye on both the subject and the observance it is supposed to implicate, and in that condition there is no liberty. The doctrine of the Supper of the Lord cannot be weakened by an honest investigation of the subject of Breaking of Bread.

The passages of scripture alluded to do not contain a command, in any sense, and the inquiring brother is advised to say to his opponent that the passages are purely historical statements of what then passed, and no commandment is quoted by the divine writers. In one sense all of the Bible is historical, but in places, commands of God and Jesus Christ are quoted, and men thereby learn what the commands of the Lord are. For instance the account of the Last Supper Christ observed is an historical statement, but in that history, commands of Christ are quoted. In the history of that Supper this command is found: "Do this in remembrance of me." But no such statement is found in the passages which speak of the Breaking of Bread. The statements are purely historical and do not command anything. Therefore the inquirer can boldly say there is no commandment there. The Apostles and Christ did many things which were given as historical statements, which are in no sense commands. It is a historical fact that Peter and Paul went to Rome, but few have drawn from that that it is a scriptural commandment that believers should go to Rome.

But what is there in the historical facts concerning the subject of the Breaking of Bread. The passage of Luke 24: 30, proves too much for the practice of the Campbellite church. It proves that Breaking of Bread was in the evening, and they break bread in the morning or about noon. Take notice that the writer says the companions of Jesus say the day was far spent, and he was invited to abide during the night. This is the first condemnation of their practice. Again, they were at "meat." That is to say, at supper Jesus took bread and blessed it and brake. This is against the practice of the Disciple church. They have separated the "meat" and the breaking of bread; or the supper and the bread. They have really put away the meal or supper part. They have changed the time of day and the lesson of the Saviour's example, by putting the meal away.

The second important line of inquiry is whether there is authority for a church observance in the practice of Christ and the apostles. Here is where the subject is not clear. The practice seems to carry too much solemnity and dignity to be passed by as wholly ordinary meals; and there is no command nor sufficient evidence to establish it as a church observance. In Acts 2: 42 it is classed with the common Christian works. Jesus brake bread when he fed the multitude. Matt. 14: 19.

Wherever he seemed to be the host at a meal or supper, he is represented as blessing and breaking.

There seems to be two theories which may be gathered from the references to the practice.

1. That the breaking of bread was a common meal, such as people have every day, without any religious character farther than the ordinary grace that God's children should always honor God with for his many blessings.

2. That it was a church practice, and belonged as a distinct observance to the house of God. Virtually a love feast, with the bread in imitation blessed and passed, and without the cup. This theory that the bread and the cup can be divided has probably never been advanced, but as a novel opinion, it has just as much scriptural authority as dividing the supper from the bread and cup. In fact it can be defended on better arguments. Therefore, if—now mark the if—if the breaking of bread is more than the ordinary meal, it is a religio-social meal where the blessing and breaking of bread was a part, apart from washing feet and the cup. A sort of Lord's day love feast that bears about the same relation to the church that systematic prayer, reading, singing and preaching does. Christ said at his "last supper," when he had broken bread, "do this in remembrance of me." If that applies to the bread alone, then he did separate the bread and the cup in a manner; for the bread was a part of the supper, while the cup was after supper.

Now let the reader read this as it is written, and think long enough to understand it, and not turn away half-indignant before he has time to think, and write a flaming reply that it is an innovation, and a new unscriptural practice is being introduced and it is satanic, etc., etc., etc., etc. It only aims to show the weakness of the theory that the breaking of bread as found in the scriptures, is authority for taking the bread and cup in the forenoon apart from a supper, and how plausable other theories are.

Every Day Occurrences.

A clergyman of Jersey City by the name of Scudder recently advocated the fact that as the Bible said there was a river in heaven, there would also be swimming and yachting there. This is an instance, probably a radical one, of where a man allowes his adherence to literality to run away with his judgment and common sense. This kind of literality is what has brought so much redicule upon religion. God gave man intellect and reason, and he is expected to use these in the interpretation of the Bible. In the Bible description of heaven we all know that it is presented by figure and metaphor. Earthly material with which we are well acquainted are only used to tell us of the beauty, happiness and immensity of heaven. In no other way could our minds have the slightest conception of that heaven. Now that one who professes to be a teacher of religion should advocate that there will be a literal city with literal pearly gates, literal jasper walls, literal golden streets, literal river and so forth implies at once his incapacity to teach the way of salvation. Such preaching and such interpretation only manufactures infidelity. Here, too, is an instance of a man that in the ordinary course of life would never have been heard of thrusting himself upon the notice of the public through his lack of science. There is a great difference between fame and notoriety.

Cornell University with 1,164 students has a freshman class of 414 in regular classes. When we read of such patronage to a College, and then compare our institution with less than 50 students, it makes us feel our littleness. But why despair! Cornell University may have had just such an experience in its infancy. I remember when attending College at Swansea, Wales, through a change of the management and curriculum the students all left, and on the day of opening I was the only student, and so it remained for nearly two weeks. But before the school year closed the number went away up into the hundreds. So also might it be with Ashland. We will hope so, and once we can proclaim our College out of debt and ours, we shall see a change that will astonish us.

The Presbyterians have been making a great record for themselves. It seems that Dr. Woodrow was removed from the chair of Natural Science in one of their Colleges for contending that the supposition of the evolution of man was not inconsistent with the Bible. He was removed by the Charleston Presbytery. The State Synod condemned this action as unconstitutional and restored him.

This subject of evolution as advocated by Darwin and others is hard to understand. The doctrine of evolution as understood by a great many people I cannot believe that Darwin or any other sane man would advocate. Why should the church put herself on record as antagonizing science? Her sphere is to teach men the way of salvation. It is one of the mistakes that belong to a past age when Galeleo and Columbus were condemned by the priests as heretics. As to evolution, let men believe and teach what they may, the Bible does not pretend to teach science, but the way from the darkness of sin to the light of truth—that is the kind of evolution with which the church has to do. Let the schools grapple with the other as best they can.

EDWARD MASON.

What to Believe.

A good person said one day, "I wish I knew what to believe." This inquiry may weigh upon the minds of many who are anxious to know all the truth. All such need only to forsake all creeds and theories and opinions of men and follow the gospel, and they will therefrom be able to gather a knowledge of what is essential as a belief to obtain eternal life. There are many things that few want to believe, and there are many opinions and theories that are of no benefit.

EDITORIAL NOTES.

The Cynosure says: "The Fox girls, Mrs. Dr. Kane and her sister Kate, are now engaged in "exposing Spiritualism. One of them exposed her naked foot in a crowded hall, and a committee of doctors attested that the noises were made by the cracking of a joint of her great toe."

An old magazine states that until the year 1770 this law was in force in England: "Whosoever shall entice into bonds of matrimony any male subject of her Majesty's by means of rouge, white paint, Spanish cotton, steel corsets, crinoline, high-heeled shoes, or false hips, shall be prosecuted for witchcraft, and the marriage declared null and void."

Those who sleep in Jesus shall be raised incorruptible. No others can be. Christ tasted death for every man, and therein he became able to lift the effects of Adamic sin from men. But the disobedient will be raised with corruptible bodies, which will not be permitted to enter the kingdom of God.

Findlay College, the institution of the church of God has an indebtedness of over $16,000. This is a bigger College debt than the Brethren church will have, should the Trustees take a deed for Ashland College next month, and then the buildings are no more valuable.

The millions of pages of Sabbath literature sent into the States and Territories of our country, during the past year, under the auspices of the Sabbath Observance department of the W. C. T. U., have contributed greatly to arouse the public conscience. Mrs. J. C. Bateham, the superintendent of this department, is worthy of highest praise. The department which she represents is now thoroughly organized in almost every part of the United States, so says the *Pearl of Days*.

Giving for the church is an individual matter. Each person should give as he is able and not measure his liberalness by what others have done. Giving to the cause is giving to the Lord, and he is able to abundantly repay. The Lord loveth a cheerful giver.

In 1800 there was one Protestant believer in this country to every fifteen persons. Now there are one to every five persons.

An enormous sum of money has been spent in jollifying since the election. While it is each man's privilege to spend his money as he deems proper, yet a religious man looks very ridiculous when he is engaged in such demonstrations, spending his money in bills of five and ten dollars, after he has refused to take his church paper, apologized about his poverty after he was pressed to pay a little to support his church and poor preacher. There will indeed be many in the judgment who will cry out, Lord, haven't we done this and that in thy name? Every man should do his duty to his country and government, but blowing away money in jollifications is not the best use to make of money in Christian lands.

The following will explain why No. 4 of "Facts for the People" does not appear this week:

Waterloo, Iowa, Nov. 16, '88.

EDITOR EVANGELIST.—Owing to recent ill health and a press of other matters, I am unable to hand you the 4th chapter of "Facts for the People" in time for next week's issue of the EVANGELIST, but will finish up as soon as possible.—S. H. BASHOR.

We know there are thousands praying and hoping that our brother's health may be spared him. His service in the evangelistic field, the work he loves best, is so much needed. Hundreds more are awaiting his coming to labor for them.

Trans Missouri Flashes.

To contend over small technical points involving no saving virtue is too narrow for progressiveism.

We are glad the election is over. Now let all fall into line and work for God with the same (only more intelligently "put") enthusiasm with which we worked for our favorite canditates.

God overrules the destinies of nations, either for good or evil. If men say by their evil actions that they want evil, he accommodates them. If they say by their good deeds that they want good he freely gives it.

When a preacher preaches "the Word" he preaches Christ. When he preaches Christ he preaches the authority of Christ to save, to command, and the duty of man to obey.

When Brown and Mason get through with their controversy involving no saving merit, people will be "of the same opinion still." As long as you can keep from becoming bitter, keep on, brethren, some of us may learn something. Always keep the Creator on top rather than the creature. I speak to you as unto wise men.

We do wrong. When the devil fights, we grow weak. We should get strong and fight the harder.

The devil can tempt but can't conquer. Jesus is stronger than he.

If our judgment were not finite, everybody would feel confident (being acquainted with the field) that the Brethren's cause in Johnson Co., Mo., was to become a grand success. Somehow we feel that way. It could be made a success at many other places if the proper co-operation were furnished.

I wish the Kansas, Neb., and Mo. mission board would send a missionary into the Mineral Creek community, in Johnson county, Mo. I would go there of my own accord, but am too poor. I was there last summer and preached five sermons. Received two members.

Address George Laughman, Henrietta, Johnson Co., Mo.

Our cause at Olathe, Kansas, should be looked after.

W. J. H. BAUMAN.

Montana, Kan.

To Our Readers.

We cannot too strongly urge upon our readers the necessity of subscribing for a family weekly newspaper of the first class—such, for instance, as THE INDEPENDENT, of New York. Were we obliged to select one publication for habitual and careful reading to the exclusion of all others, we should choose unhesitatingly THE INDEPENDENT. It is a newspaper, magazine and review, all in one. It is a religious, a literary, an educational, a story, an art, a scientific, an agricultural, a financial, and a political paper combined. It has 32 folio pages and 21 departments. No matter what a person's religion, politics or profession may be, no matter what the age, sex, employment or condition may be, THE INDEPENDENT will prove a help, an instructor, an educator. Our readers can do no less than to send a postal for a free specimen copy, or for thirty cents the paper will be sent a month, enabling one to judge of its merits more critically. Its yearly subscription is $3, 00, or two years for $5,00.

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